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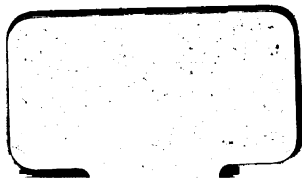
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THE
DASARATHA-JĀTAKA,

BEING THE BUDDHIST STORY OF

KING RĀMA.

THE ORIGINAL PĀLI TEXT

WITH

A TRANSLATION

AND

NOTES

BY

V. FAUSBØLL.



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PREFACE.

Already in 1860 I was preparing the following Jātaka for the press, but finding that I could give only a very imperfect text, as I had but one MS. to publish it from, I laid it aside, being dissatisfied with my task.

Since that time, however, a translation of it has been published by Alwis in his „Attanagalu-Vansa“, Colombo 1866, and from its contents, or rather from what it does not contain, Prof. Weber has last year, in his treatise on the Rāmāyaṇa („Über das Rāmāyaṇa“, Berlin 1870, aus den Abhandlungen der königl. Akademie der Wissenschaften), drawn such important inferences as to the redaction of the Rāmāyaṇa that some scholars who take a lively interest in Indian literature, and among them Prof. Weber himself, have deemed it necessary that the Pāli original of the Dasaratha-Jātaka should itself be laid before the public. This I have now been able to do through the kindness of Mr. Robert C. Childers who procured me a paper transcript of the Jātaka from Ceylon, and I venture to think that my text is now as correct as the present state of MSS. and Pāli scholarship will allow; but for future researches, a few difficulties are still left, such as laddhassāsesu, pāletum etc., riddles which can scarcely be solved until more texts are published, so as to give us further materials for comparison.

There are several tales in the Jātaka-Book which treat of allaying sorrow. As a specimen of these, I have, in the Appendix, given a short one, viz. the Sujāta-Jātaka, the introduction of which is analogous to that of the Dasaratha-Jātaka; verses 5-7 thereof are also to be found in Dhṛp. p. 96, and occur again in the Jātaka's 365, 403, 441 and 446. From the Sutta-Nipāta I have also given, in the Appendix, the Salla-Sutta which has 5 verses in common with the Dasaratha-Jātaka, and I have further added the

Devadhamma-Jātaka which, as regards its subject, has some resemblance to the Dasaratha-Jātaka, and of which the text now given is better, I believe, than that which is to be found in Dhp. p. 302. The Mahājanaka-Jātaka is rather long, and too corrupt in our MS. to be printed from that alone, nor do I think its immediate publication absolutely necessary, as the Right Rev. Bishop P. Bigandet has already given a faithful abstract of it in his „Life, or Legend of Gaudama“, Rangoon 1866, p. 412.

With regard to the transliteration I have followed my former system except in two points: first, I have not considered it necessary to distinguish the letter h from ḥ used only to mark the aspiration of another letter, as no confusion can take place, and so I have rejected ḥ as ill-looking; secondly, I have adopted the horizontal line - to denote a long vowel, that I might have the advantage of reserving ' for the accentuation, and ^ for contractions. On this point I follow in the track of Baudry, Bollensen, Muir, Rosen, Subhūti, Trumpp and others. I retain ṁ, and reject m, with the dot under the letter, because this makes it appear as if the character belonged to the linguals. I also retain ṣ, because the dot under it suggests the connection of this letter with the linguals.

Vowels: a ā, i ī, u ū, r ṛ, lṛ.

Diphthongs: e ai, o au. Semi-consonants: ṁ, ḥ.

Gutturals: k kh, g gh, ṅ.

Palatals: c ch, j jh, ñ, (ç).

Dentals: t th, d dh, n, (s), (l).

Linguals: ṭ ṭh, ḍ ḍh, ṇ, (ṣ), (ḷ).

Labials: p ph, b bh, m.

Sibilants: ṣ, ś, s, h.

Semivowels: y, r, l, ḷ, v.

Dhammapadam. Ex tribus codicibus hauniensibus palice edidit, latine vertit, excerptis ex commentario palico notisque illustravit V. Fausbøll. Hauniæ 1855. 4 Danish dollars.

Five Jātakas, containing a Fairy Tale, a Comical Story, and Three Fables. In the Original Pāli Text, with a Translation and Notes, by V. Fausbøll. Copenhagen 1861. 1 dollar 3 marks Danish.

XI, 7. THE DASARATHA-JĀTAKA.

Etha Lakkhaṇa Sītā cā ti. Idam Satthā Jetavane viharanto ekaṃ matapīṭikaṃ kuṭumbikaṃ^a ārabha kathesi. So hi pitari kālakate^b sokābhībhūto sabbakiccāni pahāya sokānūvattako ahosi. Satthā paccūsasamaye lokam olokeno tassa sotāpattiphalūpanissayaṃ disvā punadivase Sāvattiyaṃ^c piṇḍāya caritvā katabhattakicco bhikkhū uyyojetvā ekaṃ pacchāsamaṇaṃ gabetvā tassa gehaṃ gantvā vanditvā nisinnaṃ madhuravacanena ālapanto „socasi^d upāsaka?“ ti vatvā „āma, bhante, pitusoko maṃ bādhatīti“ vutte „upāsaka, porāṇaka-panḍitā aṭṭha^e lokadhamme tatvato^f jānanta pitari kālakate^b appamattakam^g pi sokam na karimsū“ ti vatvā tena yācito atītam āhari:

Atīte^h Bārāṇasiyaṃ Dasaratha-mahārāja nāma agatigamaṇaṃ pahāya dhammena rajjaṃ kāresi. Tassa soḷasannaṃ itthisahassānaṃ jetṭhikāⁱ aggamaheśi dve putte ekaṃ^j ca dhītaraṃ vijāyi. Jetṭhaputto Rāma-panḍito ahosi, dutiyo Lakkhaṇa-kumāro nāma, dhītā Sītā-devī^k nāma. Aparabhāge aggamaheśi kālam akāsi. Rājā tassā^l kālakatāya^m ciraṃⁿ sokavasaṃ gantvā amaccehi saññāpito^o tassā kattabbaparihāraṃ katvā aññaṃ^p

^a C^a kuṭumbikaṃ. ^b C^a kālāmkate. ^c C^a omits Sāvattiyaṃ.

^d C^a kim socasi. ^e C^a aṭṭhavidhe. ^f C^a tathato. ^g C^a appamattakam.

^h C^a omits atīte. ⁱ C^a jetṭhakā. ^j C^a ekaṃ.

^k C^a -devī. ^l C^a nassā. ^m C^a kālāmkatāya. ⁿ C^a ciraṃ.

^o C^a cirataraṃ. ^p C^a saññāpito. ^q C^a aññaṃ.

aggamahesiṭṭhāne ṭhapesi. Sā rañño^q piyā ahosi, manāpā. Sāpi aparabhāge gabbhaṃ gaṇhitvā laddhagabbhaparihārā puttāṃ vijāyi. Bharatakumāro^w ti 'ssa nāmaṃ karimsu'. Rājā puttasinehena „bhaddhe, varaṃ^r te dammi, gaṇhāhīti“ āha. Sā gaṇhitakāṃ katvā ṭhapetvā kumārassa sattatṭhavassakāle rājānaṃ upasaṃkamitvā „deva, tumhehi mayhaṃ puttassa varo dinno, idāni 'ssa naṃ dethā“ ti āha. „Gaṇha^t, bhaddhe“ ti. „Deva, puttassa me rajjaṃ dethā“ ti^u. Rājā accharam paharitvā „nassavasali, mayhaṃ dve puttā aggikkhandhā viya jalanti“, te mārāpetvā tava puttassa rajjaṃ yācasīti^v tajjesi. Sā bhitā sirigabbhaṃ pavisitvā aññesu^x divasesu rājānaṃ punappuna^y rajjaṃ eva yāci. Rājā tassā taṃ varam adatvā va cintesi: „mātugāmo nāma akataññū^z mittadūbhi^ā, ayam me kūṭapaṇṇaṃ^ā vā kūṭalaṇṇaṃ vā katvā putte ghātāpeyyā“ ti so putte pakkosāpetvā taṃ atthaṃ ārocetvā „tātā^a, tumhākaṃ idha vasantānaṃ antarāyo pi bhavēyya, tumhe sāmantarajjaṃ^b vā araṇṇaṃ^c vā gantvā mama dhūmakāle āgantvā kulasantakāṃ rajjaṃ gaṇheyyāthā“ ti vatvā puna nemittake^d pakkosāpetvā attano āyuparicchedaṃ pucchitvā „aññāni^e dvādasā vassāni pavattissanti^f“ ti sutvā „tātā^g, ito dvādasavassaccayena āgantvā chattaṃ ussāpeyyāthā“ ti āha. Te „sādhū“ ti vatvā pitaraṃ vanditvā rodantā pāsādā otarimsu. Sītā-devī^h „ahamⁱ pi^j bhātikehi saddhiṃ gamissāmi^k“ pitaraṃ vanditvā rodanti^k

^q C rañño. ^w C haratha-. ^r C^a akaṃsu ^s C^a varan. ^t C^a gaṇhāhi. ^u C^a adds vatvā. ^v C^a jalantā. ^x C amñesu. ^y C^a punappunaṃ. ^z C akataññū. ^ā both MSS. mittadubhi. ^a C^a kūṭapakkhaṃ. ^c C ghātāpeyyāsi, C^a ghāteyyā. ^e both MSS tāta. ^b C^a gāmantaraṃ. ^c C araṇṇaṃ. ^d C^a nimittake brāhmaṇe. ^e C amñāṃ. ^f both MSS. pavattissatīti. ^g C^a tāta. ^h C^a -devi. ⁱ C^a aham. ^j C^a omits pi. ^k both MSS. rodanti.

nikkhami¹. Te^m tayo piⁿ mahājanaparivārā^o nikkhamitvā mahā-
janam nivattetvā anupubbena Himavantam pavisitvā sampanno-
dake sulabhaphalāphale padese assamam māpetvā phalāphalena
yāpentā^p vasimsu. Lakkhaṇa-paṇḍito pana Sītā ca Rāma-
paṇḍitam yācitvā „tumhe ambhakaṃ pitutthāne t̥hitā, tasmā
assame yeva hotha, mayam phalāphalam āharitvā tumhe po-
sessamā“ ti paṭiññam^q gaṇhimsu. Tato paṭṭhāya Rāma-paṇ-
ḍito tatth’ eva hoti. Itare^r phalāphale^s āharitvā tam patijag-
gimsu. Evaṃ tesam phalāphalena yāpetvā vasantānam Dasa-
ratha-mahārāja puttāsokena navame samvacchare kalam akāsi.
Tassa sarīrakiccam kāretvā devī^t „attano puttassa Bharata-
kumārassa chattam ussāpethā“ ti āha. Amaccā pana „chatta-
sāmikā araṇṇe“ vasantīti^u na adamsu^o. Bharata-kumāro „mama
bhātaram Rāma-paṇḍitam araṇṇā^v ānetvā chattam ussāpessā-
mīti“ pañca rājakakudhabhaṇḍāni gahe tvā caturaṅginīyā senāya
tassa vasanaṭṭhānam patvā avidūre khandhāvaram nivāretvā^y
katipayehi amaccehi saddhim Lakkhaṇa-paṇḍitassa ca Sītāya
ca araṇṇam^z gatakāle assamapadam pavisitvā assamapada-
dvāre sutthutthapitakañcanarūpikam^z viya Rāma-paṇḍitam
nirāsakaṃ sukhanisinnam upasamkamitvā vanditvā ekamantaṃ
t̥hito raṇṇo^z pavattim ārocetvā saddhim amaccehi pādesu pa-
titvā rodī^a. Rāma-paṇḍito n’eva soci na rodī^b, indriyavikā-
ramattaṃ pi ’ssa nāhosi. Bharatassa pana roditvā nisinnakāle
sāyaṇhasamaye itare dve phalāphalam ādāya āgamimsu^o. Rāma-
paṇḍito cintesi: „ime daharā, mayham viya parigaṇhanapaññā^d

¹ C^a nikkhantā. ^m C^a omits te. ⁿ C^a adds jana. ^o C^a mahā-
parivārā. ^p C^a yāpento. ^q C^a paṭimñam. ^r C^a adds dve.
^s C^a phalāphalam. ^t C^a devī. ^u C^a araṇṇe. ^v C^a nādamisu.
^w C^a araṇṇā, C^a araṇṇato. ^y C^a katvā tattha nivāsetvā. ^z C^a
araṇṇam. ^z C^a t̥hapitakañcanarūpakam. ^z C^a raṇṇo. ^a C^a
rodati. ^b C^a paridevi. ^c C^a ālapimsu. ^d C^a -paññā.

etesam n'atthi, sahasā 'pitā te^e mato' ti vutte sokam dhāretum^f asakkontānam hadayam pi tesam phāleyya, upāyena te udakam otāretvā etaṃ pavattim sāveśsamīti^o“. Atha nesam purato ekam udakatthānam dassetvā „tumhe^h aticirena āgatā, idaṃ vo daṇḍakammaṃ hotu, imaṃ udakam otaritvā tiṭṭhatā“ ti upaddhagātham tāva āha :

1^a „Etha Lakkhaṇa Sītā ca,
ubho otarathôdakan“ ti.

Tass' attho : „etha Lakkhaṇa Sītā ca“, āgaccantu, „ubho pi otharatha imaṃ^j udakan“ ti. Te ekavacanena^k otaritvā aṭṭhamasu. Atha nesam taṃⁱ pavattim ārocento sesam upaddhagātham āha :

1^b „Evāyaṃ Bharato āha :
'rājā Dasaratho mato'“ ti.

Te pitu matasāsanaṃ sutvā va visaññā^m ahesuṃ. Puna pi nesam katesi, punaⁿ visaññā^m ahesun ti. Evaṃ yāvatatiyaṃ visaññitaṃ^o patte te amaccā ukkhipivā udakā niharitvā laddhassāsesu(?). Sabbe^p aññamaññaṃ^q roditvā paridevitvā nissidimsu. Tadā Bharata-kumāro cintesi : „mayhaṃ bhātā Lakkhaṇa-kumāro^r bhagini^s ca Sītā-devī^t pitu matasāsanaṃ sutvā va sokam sandhāretum na sakkonti^u, Rāma-pañḍito pana na socati^v na paridevati, kin nu kho c'assa^x asocanakāraṇam, pucchissāmi nan“ ti so taṃ pucchanto dutiyaṃ gātham āha :

^e C^a vo. ^f C^a sandhāretum. ^g C^a arocessāmīti. ^h C^a adds va. ⁱ C tiṭṭhatā. ^j C^a omits imaṃ. ^k C^a ekavacaneneva. ^l C^a pitu. ^m C^a visaññi, C visañña. ⁿ C^a adds pi te. ^o C^a omits this word C visaññitam. ^p C^a te sabbe. ^q C aññamāññaṃ. ^r C^a adds ca. ^s C^a bhagini. ^t C^a -devi. ^u C^a asakkonti. ^v C^a neva soci. ^x C^a kho tassa.

2. „Kena Rāma ppabhāvena^y
 socitabbam na socasi,
 pitaram kālakatam^z sutvā
 na tam pasahate^a dukhan^b ti.

Tattha pabhāvenā^a ti ānubhāvena; na tam pasahate^b ti
 evarūpaṃ dukhaṃ kena kāraṇena tam na piḷeti, kiṃ te aso-
 canakāraṇaṃ, kathehi tāva nan^c ti. Ath' assa Rāma-paṇḍito
 attano asocanakāraṇaṃ kathento^d:

3. „Yam na sakkā pāletum^e
 posenālapitam^f bahum,
 sa kissa^g viññū^h medhāviⁱ
 attānam upatāpaye.

4. Daharā ca hi vuddhā^j ca
 ye bālā ye ca paṇḍitā
 addhā^k c'eva daliddā^l ca,
 sabbe maccuparāyanā.

5. Phalānam iva pakkānam
 niccam papatanā^m bhayaṃ,
 evaṃ jātānaṃⁿ maccānaṃ
 niccam maraṇato bhayaṃ.

^y C^a sabhāvena. ^z C^a kālāmkatam. ^a C^a saḥassate. ^b both
 MSS. dukkhan. ^c C^a sabhāvena. ^b C^a saḥassate dukkhan.
^c C^a no. ^d C^a addhā āha. ^e C^a nipāletum. ^f C^a sattānaṃ
 lapatam. ^g C^a takissa. ^h C^a viññū. ⁱ both MSS. medhāvi.
^j C^a uddhā. ^k C^a addho. ^l C^a daliddā. ^m C^a papatato, C_a pa-
 tanato. ⁿ C^a jātāna.

6. Sāyam eke na dissanti
pāto diṭṭhā bahujjanā,
pāto eke na dissanti
sāyaṃ diṭṭhā bahujjanā.

7. Paridevayamāno ce
kañcid atthaṃ udabbahe
sammūlho^o himsam^w attānaṃ,
kayira^p c'enaṃ^q vicakkhano.

8. Kiso vivaṇṇo bhavati
himsam attānaṃ attano,
na tena petā pāleṇti,
niratthā paridevanā^r.

9. Yathā saraṇaṃ ādittaṃ
vāriṇā parinibbaya^s,
evaṃ pi dhīro sutavā
medhāvī^t paṇḍito naro
khippam uppatitaṃ sokaṃ,
vāto tūlaṃ^u va, dhamśaye.

10. Eko va macco^v acceti
eko va jāyate kule,
saññogaparamā tv-eva^x
sambhogā^y sabbapāṇinaṃ.

^o C^a sammūlho. ^w C^a hisam. ^p C^a kayirā. ^q C venam.
^r C paridevatā. ^s C^a vāriṇā va nibbāpaye. ^t both MSS. me-
dhāvi. ^u C tulaṃ. ^v C^a macco eko va. ^x C saññogapara-
mattheva, C^a saṃyogaparamātvēvaṃ. ^y C^a sambhogā.

11. Tasmā hi dhīrassa bahussutassa,
sampassato lokam imaṃ paraṃ ca,
aññāya^z dhammaṃ, hadayaṃ manaṃ ca
sokā mahantāpi na tāpayanti.

12. So 'haṃ^a dassaṇ^a ca bhokkhaṇ^a ca,
bharissāmi^b ca nātake,
sesaṃ sampālayissāmi^c,
kiccā evaṃ^d vijānato^e ti

imāhi^e gāthāhi aniccatāṃ pakāsesi. Tattha pāletun^f ti^g rak-
khitum, lapitan^h tiⁱ lapantānaṃ^j, idaṃ vuttāṃ hoti: „tāta
Bharata, yaṃ^b sattānaṃ jīvitaṃ bahum pi vippalapantānaṃ^g
purisānaṃ ekenāpi^k 'mā upacchijjīti' na sakkā rakkhitum so^m
dāni mādiso attha lokadhamme tatvatoⁿ jānanto viññū^o me-
d hāvi^p paṇḍito maraṇapariyosānejivitesu^q sattesu matesu kissa
attānaṃ upatāpaye, kimkāraṇā anupakāreṇa^r sokadukkhena
attānaṃ santāpeyyā^s ti; daharā ca ti gāthāya^t „maccu nāma^u
ssa, tāta Bharata, n'eva suvaṇṇarūpakasadisānaṃ daharānaṃ^v
khattiyakumārakādīnaṃ, na vuddhippattānaṃ mahāyodhānaṃ,
na bālānaṃ^w puthujjanasattānaṃ^x, na buddhādīnaṃ^y paṇḍitānaṃ,
na^z cakkavattiādīnaṃ^z issarānaṃ, na nirasavasanānaṃ^z da-

^z C aññāya. ^a C ahaṃ. ^g C^a yasaṇ. ^a C^a bhogaṇ. ^b C
bhariyā, C^a bhariyāpi. ^c C^a saṃmālayissāmi. ^d C^a etaṃ.
^e C^a adds dasahi. ^f C pāletum, C^a nipāletun. ^g C ni. ^h C
lapitan, C^a lapatāṃ. ⁱ C ni. ^j C lapannānaṃ. ^k C saṃ. ^l C^a
vilapantānaṃ. ^m C^a ekenāpi. ⁿ C^a na pacchijjitu. ^o C^a poṣo.
^p C tatvato, C^a tathato. ^q C viññū. ^r both MSS. medhāvi.
^s C maraṇapariyosānejivitesu. ^t both MSS. anupakāreṇa. ^u C
gāthā. ^v C^a omits daharānaṃ. ^w C^a omits na bālānaṃ. ^x C^a
puthusattānaṃ. ^y C adds na. ^z C^a omits na. ^z C^a cakka-
vattiādīnaṃ. ^z C nirasavasanānaṃ.

liddānam^a lajjati^e, sabbe p' ime sattā maccuparāyanā,
 maraṇamukhe sambhaggā^a bhavanti yevā^a ti dassanattam
 vuttam; papatanā^b ti^b patanato^c, idam vuttam hoti: „yathā^d,
 tāta Bharata, pakkānam phalānam pakkakālato paṭṭhāya 'idāni
 vaṇṭa chijjivā^e patissanti, idāni patissantīti' patanato bhayaṃ^f
 niccam dhuvam ekamsikam eva bhavati^g, evam āsamkaniya-
 bhāvato^h evamjātānam maccānam pi ekamsikam yeva mara-
 ṇato bhayaṃⁱ, na h' atthi^j so khaṇo vālayo vā^k yattha tesam
 maraṇam na āsamkitabbam^l bhaveyyā^a ti; sāyan ti vikāle
 iminā rattibhāge^m diṭṭhānam divasabhāgeⁿ divasabhāge ca
 diṭṭhānam^o rattibhāge adassanam dīpeti; kañcid^p atthan ti
 'pitā me putto me' ti ādhi paridevayamāno^q ce^r poso
 sammūlho attānam himsanto kilamanto appamattakam pi
 attham^s āhareyya^t; kayira^u c'enam^v vicakkhano ti^x atha
 paṇḍito puriso^y paridevam kareyya, yasmā pana^z paridevanto
 mataṃ vā ānetum aññam vā tassa vaḍḍhim kātuṃ na sakkoti
 tasmā niratthakattā paridevitassa paṇḍitā na paridevanti^a;
 attānam attano ti attano attabhāvaṃ sokaparidevadukkhena
 himsanto; na tenā ti tena paridevena paralokam gatā sattā
 na pārenti na yāpenti^a; niratthā ti tasmā tesam matasattā-
 nam ayaṃ paridevanā niratthakā; saraṇan ti nivāsageham,

^a both MSS. daliddānam. ^e C lajjati. ^a C^a sambhaggavi-
 bhaggā, C sambhaggā. ^b C^a omits papatanā ti. ^c C^a adds ti.
^d C^a adds hi. ^e C pijjivā, C^a jijjivā. ^f C^a tesam. ^g both
 MSS. bhavanti. ^h C^a asaṃganiyato. ⁱ C bhaye. ^j C^a natthi.
^k C adds yā. ^l C^a asaṃkitabbam. ^m C^a adds ca. ⁿ C
 omits divasabhāge, C^a adds ca adiṭṭhānam. ^o C diṭṭhā. ^p C^a
 kiñcid. ^q C^a paridevamāno. ^r C^a va. ^s C^a adds na. ^t C^a
 adds na kareyya. ^u C^a kayirā. ^v C cetam. ^x C omits ti.
^y C^a adds evam. ^z C na. ^a C aññam. ^a C^a paridevantīti.
^a C^a omits na yāpenti.

idaṃ vuttaṃ hoti: yathā paṇḍito puriso attano vasaṇagāre āditte^b pajjitvā^c (?) ghaṭasaḥassena vārinā^d naṃ^e nibbāpayat' eva, evaṃ dhīro uppatitaṃ^f sokaṃ khippaṃ^g nibbāpaye, tūlaṃ viya ca vāto yathā thātum^h naⁱ sakkoti evaṃ dhamṣaye vid-dhamṣayeyyā^j ti attho; eko va macco^k ti „ettha, tāta Bhārata, ime sattā kammaṣakā nāma, tathā hi paralokaṃ gacchanto satto eko va acceti^l atikamati, khattiyādikule jāyamāno pi eko va gantvā jāyati; tattha tattha pana^m nātimittasamyo-gavasenaⁿ 'ayaṃ me pitā ayaṃ mātā ayaṃ mitto' ti saṃyo-ga paramā tv-eva sambhogā sabbapāṇinaṃ, para-matthena pana tisu^o bhavesu kammaṣakā^p v'ete sattā^q ti^r; tasmā ti^r yasmā tesam^s sattānaṃ nātimittasamyo-gaṃ^t nāti-mittaparibhogaṃ^u thapetvā ito paraṃ aññaṃ^v n'atthi tasmā sampassato^x imaṇ^y ca paraṇ^z ca^{aa} lokaṃ nānābhāvavinābhāvaṃ eva sammā passato^a, aññāya^a dhammaṃ ti atthavidhalo-kadhammaṃ jānitvā, hadayaṃ manaṃ cāpi^b idaṃ ubha-yam pi^c cittass' eva namaṃ, idaṃ vuttaṃ hoti:

„Lābho alābho ayaso yaso^d ca
nindā^e pasaṃsa^f ca sukhaṇ ca dukkhaṃ^g
ete aniccā manujesu dhammā,
mā soca kiṃ socasi Poṭṭhapādā^h ti

^b C āditto. ^c C^a mahantam pi vosānaṃ anāpajjitvā. ^d C^a vāripāṇinā. ^e C^a omits naṃ. ^f both MSS. uppatitaṃ. ^g C^a khippaṃ eva. ^h C^a saṇṭhātum. ⁱ C omits na. ^j C^a vid-dhamṣeyyā. ^k C^a adds acceti. ^l C accayeti. ^m C^a puna. ⁿ C^a -saṃyogena. ^o C^a adds pi. ^p C^a kammaṣa. ^q C^a adds attho. ^r C^a omits tasmā ti. ^s C^a etesaṃ. ^t C -saṃ-vegaṃ. ^u C^a nātimittaparibhogamittam. ^v C aññaṃ. ^x C^a adds pi. ^y C^a imaṃ. ^z C^a paraṃ, C para. ^{aa} C omits ca. ^a C passanto. ^a C aññāya. ^b C^a ca. ^c C^a omits pi. ^d C^a yaso ayaso. ^e C^a nindaṃ. ^f C^a pasaṃsaṇ. ^g C^a sukhaṃ dukkhaṇca.

imesaṃ aṭṭhannaṃ lokadhammānaṃ yena tena^h cittaṇa nā-
 yanti tassaⁱ ca(-?) aniccatam natvā t̥hitassa dhīrassa pitiputta-
 maraṇādivatthukāpi^j mahantā^k sokā hadayaṃ na tāpayantīti,
 etaṃ vā^l aṭṭhavidham lokadhammaṃ natvā t̥hitassa hadaya-
 vatthuṃ ca manaṃ ca mahantāpi sokā na tāpayantīti^m, evam
 ettha attho datṭhabbo; so haṃ dassaṃ ca bhokkhaṃ cāⁿ
 ti gāthāya^o „tāta Bharata, andhabālasattānaṃ^p viya mama ro-
 danaṃ^q paridevanaṃ nāma nānucchavikaṃ^r, ahaṃ^s pana pitu
 accayena tassa t̥hāne t̥hatvā kapaṇādinaṃ^t dānaṃ t̥hānantarā-
 rahānaṃ t̥hānantaraṃ yasārahānaṃ yasaṃ dassāmi^u, pitarā^v
 me paribhuttanayena issariyaṃ bhuñjissāmi, nātake^w poses-
 sāmi, avasesaṃ ca attano pariṇādikāṃ janāṃ pālayissāmi^y,
 dhammikasamaṇabrāhmaṇānaṃ dhammikarakkhāvaraṇaguttiṃ^z
 karissāmi^ā“; evaṃ hi vijānato paṇḍitapurisassa anurūpa-
 kiccaṇ^a ti attho. Parisā imaṃ^b Rāma-paṇḍitassa^c aniccatā-
 pakāsaṇiṃ dhammadesanaṃ^d sutvā nissokā ahosi^e. Tato Bha-
 rata-kumāro^f Rāma-paṇḍitaṃ vanditvā „Bārāṇasi-rajjaṃ^g pa-
 ṭicchathā^h ti āha. „Tāta, Lakkhaṇaṃ ca Sitā-deviṃ ca gahetvā
 gantvā rajjaṃ anusāsathāⁱ ti. „Tumhe pana^j devā^k ti. „Tāta,
 mama pitā ‘dvādasavassaccayenāgantvā^h rajjaṃ kareyyāsīti^l

^h C^a kenaci. ⁱ C^a tañ. ^j C^a pitu puttassa maraṇādivatthukā.
^k C^a mahantāpi. ^l C^a evaṃ pi. ^m C^a tāpayanti. ⁿ C^a so
 haṃ yasaṃ cā bhogaṃ cā. ^o C^a yathāyaṇ. ^p C^a andhabā-
 lānaṃ sattānaṃ. ^q C^a rodana. ^r C^a na anu-. ^s C^a ahaṃ.
^t C kapaṇādinam, C^a adds dānārahānaṃ. ^u C dassāmi.
^v C tarā. ^w C^a adds ca. ^y C^a pālessāmi. ^z C -varaṇā-
 guntim, C^a -varaṇagutti. ^a C^a anurūpaṃ kiccaṇ. ^b C imā,
 C^a idam. ^c C^a omits Rāma. ^d C^a -pakāsanadham-. ^e C^a
 ahesum. ^f C^a -kumārena. ^g C Bārāṇasi-. ^h C^a sampa-
 ṭicchathā. ⁱ C^a adds kīm. ^j C^a -dvādasavassaccayena
 agantvā. ^k C^a kareyyāsīti.

maṃ avoca, ahaṃ idān' eva gacchanto tassa vacanakaro nāma
na homi^j, aññāni^k pana^l tīṇi vassāni atikkamitvā āgamissā-
mīti^l. „Ettakaṃ kālāṃ ko rajjaṃ kāressatīti.“ „Tumhe ka-
rothā^m“ ti. „Na mayāṃⁿ kāressāma^o“ ti. „Tena hi yāva
mama āgamanā^o imā pādukaṃ kāressantīti“ attano tiṇapādukaṃ
omuñcitvā adāsi. Te tayo pi janā^p pādukaṃ gahetvā Rāma-
paṇḍitaṃ^q vanditvā mahājanaparivutā Bārāṇasīm agamaṃsu.
Tīṇi saṃvaccharāni^r pādukaṃ rajjaṃ kāresuṃ. Amaccā tiṇa-
pādukaṃ rājapallāṃke ṭhapetvā attāṃ vinicchinanti. Sace^s dub-
binicchito hoti pādukaṃ aññamaññāṃ^t paṭihamāññanti^u. Tāya
saññāya^v puna vinicchinanti. Sammāvinicchitakāle pādukaṃ
nissaddā sannisidanti. Rāma-paṇḍito^q tiṇṇaṃ^x saṃvaccharā-
naṃ accayena araññā^y nikkhamitvā Bārāṇasīnagaram^z patvā^{aa}
uyyānaṃ pāvisi. Tassāgatabhāvaṃ^a ṇatvā kumārā amaccaparivutā
uyyānaṃ gantvā Sitaṃ aggamahesiṃ katvā ubhinnaṃ pi abhi-
sekaṃ karimsu.^a Evaṃ abhisekappatto Mahāsatto alāṃkata-
rathe ṭhatvā mahantena parivārena nagaram pavisitvā padak-
khiṇaṃ katvā Sucandaka-pāsādavarassa mahātalaṃ abhiruyha^b
tato paṭṭhāya solasavassasahassāni dhammena rajjaṃ kāretvā^c
saggapadaṃ^d pūresi.

Dasavassasahassāni

saṭṭhivassasatāni ca

^j C^a vacanakaro nāhosi. ^k C amñāni. ^l C paṇa, C^a pi.
^m C^a kārethā. ⁿ C omits na mayāṃ, C^a na mayham. ^o C^a
mamāgamanā. ^p C pivijanā. ^q C omits Rāma. ^r C^a adds
hi. ^s C omits sace. ^t C amñamamñāṃ. ^u C paṭihamāññanti.
^v C^a ñāya, C saññāya. ^x C^a tinnam. ^y C araṃñā. ^z both
MSS. -si-. ^{aa} C^a gantvā. ^a C^a tassa āgamanabhāvaṃ. ^a C^a
akamsu. ^b C^a abhiruhi. ^c C^a kāritvā āynpariyosāne. ^d C^a
saggapūram.

kambugīvo^e mahābāhu

Rāmo rajjam akārayīti

ayaṃ abhisambuddhagāthā^f tam atthaṃ dīpeti.^g Tattha kambugīvo^e ti suvaṇṇalihasagīvo(?)^h suvaṇṇaṃ hi kambunⁱ ti vuccati.

Satthā imaṃ^j desanaṃ^k āharitvā^l jātakaṃ samodhānesi:
- saccapariyosāne kuṭumbiko sotāpattiphale patiṭṭhahi^m - Tadā Dasaratha-mahārājā Suddhodana-mahārājāⁿ ahosi, mātā Mahāmāyā,^o Sītā Rāhula-mātā, Bharato Ānando, Lakkhaṇo Sāriputto, parisā Buddha-parisā, Rāma-paṇḍito^p aham evā ti. Dasaratha-jātakaṃ.^q

^e C^a kambugīvo. ^f C^a abhisambuddha-. ^g C^a pakāseti.
^h C^a suvaṇṇaliṅgasadisagīvo. ⁱ C^a kambū. ^j C^a idaṃ. ^k C^a dhammadesanaṃ. ^l C^a adds saccāni pakāsetvā. ^m C^a patiṭṭhāsi. ⁿ C^a sīrisuddhodana-. ^o C^a mahāmāyadevi. ^p C^a adds pana. ^q C^a adds sattamaṃ.

THE DASARATHA-BIRTH.

„Come Lakkhaṇa and Sītā.“ This the Master related, (while) living at Jetavana, concerning a householder whose father had died. For he, when (his) father was dead, overcome with grief, abandoned all work and became a slave to grief. The Master, at the time of dawn, surveying the world and seeing his (the householder's) happiness in (the possession of) the fruits of the state of a sotāpanna, after walking about in Sāvattī on the following day, and after holding (his) repast, sent away the bhikkhus, and taking (with him only) one samāṇa as an attendant, went to his (the householder's) house. Accosting in a mild voice him who had sat down after bowing (to the Master), he said: „dost thou grieve, O upāsaka?“ and having been answered: „yes, Lord, grief for (my) father oppresses me,“ he rejoined: „O upāsaka, the sages of old knowing thoroughly the eight realities (of life), when the father (of any of them) had died, did not in the least grieve,“ and (when) called on by him he told a story:

In (times) past (there lived) in Bārāṇasī a great king. Dasaratha by name, (who) after abandoning a reckless life reigned with justice. His queen (who was) the head-wife of 16000 women bore (unto him) two sons and one daughter. The elder son was the sage Rāma by name, the second the prince Lakkhaṇa, the daughter the princess Sītā by name. Afterwards the queen died. The king, when she was dead,

after having for a long time given way to the sway of sorrow (was at length) brought to reason by (his) ministers, (and) when he had performed the necessary funeral ceremonies he set another in the place of queen. She became dear (and) pleasing to the king. She afterwards having conceived and having gone through the ceremonies (on occasion) of her conception, bore a son. They named him prince Bharata. From love to (this) son the king said: „(my) dear, I grant thee a boon, accept it.“ She having accepted (it, but) leaving it in abeyance (for a while), at the time, when the prince was (about) seven (or) eight years (old) went to the king and said: „Lord, a boon was conferred by you upon my son, now grant it him.“ „Take (it, my) dear.“ „Lord, give the kingdom to my son.“ The king snapping his fingers (angrily at her) reprimanded (her saying): „wretched outcast, my two sons shine like masses of fire, thou askest (me to give) the kingdom to thy son after having put them both to death.“ She (was at first) terrified (and) entered the inner apartment, (but) on subsequent days she again and again asked the king for the kingdom. The king, however, not granting her that boon, thought: „women, as (well) known, are ungrateful (and) treacherous, this one either by writing false letters or by resorting to mean bribery will have my sons killed,“ (and) so having summoned (his) sons (and) told them the matter (he said): „(my) dears, if you (continue to) live here, there may be obstacles (in your way), go (therefore) to a neighbouring kingdom or to the forest, come back at time of my funeral pyre and seize upon the paternal kingdom,“ (and) so having said, after again calling the astrologers and asking (them) the limit of his life, and hearing that another twelve years would pass (before his death) he said: „(my) dears, after the lapse of twelve years (hence) return and raise the (royal) um-

brella." They said „well," bowed to (their) father and descended from the palace weeping. The princess Sītā (saying): „I too will go away with my dear brothers," bowed to her father and went out weeping. These three having gone out surrounded by a multitude (of people), and having, after sending back the multitude, gradually entered the Himavanta, built a hermitage in a region abounding with water (and) where various kinds of fruits were easily to be had, and resided (there) subsisting on fruits. The sage Lakkhaṇa, however, and Sītā, demanding of the sage Rāma (said): „you stand in our father's place, therefore do you stay at the hermitage, we will bring fruits and nourish you," and so they took (his) promise. From that (moment) the sage Rāma remains there. The others brought fruits and watched over him. (While) they were residing (there), living on fruits, the great king Dasaratha ended his days from sorrow for his sons in the ninth year (after their departure). Having finished the funeral rites over him the queen said: „Raise the umbrella for my son, prince Bharata." But the ministers (said): „the masters of the umbrella live in the forest, (and) so (they) did not allow it. The prince Bharata (saying to himself): „I will bring my brother the sage Rāma from the forest and raise the umbrella (for him)," took the five royal insignia, reached with a four-fold army his dwelling-place, and after halting the army at a short distance entered the hermitage with a few attendants at a time, when the sage Lakkhaṇa and Sītā had gone to the forest. Having approached the sage Rāma, who was sitting at ease and without desires at the door of the hermitage like a fixed golden statue, and having bowed (to him) and, while standing apart, told the tidings of the king's death, he fell down at (his) feet together with the attendants and wept. The sage

Rāma neither grieved nor wept, there was not even the slightest commotion of his senses. While Bharata was thus sitting weeping, the other two at the evening-time came back bringing (with them) various kinds of fruits. (Then) the sage Rāma thought: „These are young, they have no discriminative understanding, as I have; if on a sudden they are told: ‘your father is dead,’ they will not be able to bear the sorrow, (but) their hearts will break; by some means I will get them to go down into the water and (then) I will tell (them) these tidings.“ Then showing them a pool in front of them (he said): „At length you have come, this be your punishment, go down into this water and stay (there,“ and) so (having said) he at the same time pronounced the (first) half-stanza:

1 a. „Come Lakkhaṇa and Sītā,
both go down into the water.“

They, at (his) mere call, went down and stayed (there). Then telling them those tidings, he pronounced the (other) half-stanza:

1 b. „Thus says this Bharata:
‘The king Dasaratha is dead’.“

Hearing the tidings of (their) father’s death, they became insensible. He again told them, (and) they again became insensible. Thus for the third time having become insensible, the attendants raised them up, took (them) out of the water and comforted (them). They all sat mutually crying and lamenting. Then prince Bharata thought: „my brother prince Lakkhaṇa and (my) sister princess Sītā, having heard the tidings of (their) father’s death, are not able to restrain their sorrow, but the sage Rāma mourns not (and) laments not, what can be the reason of his not mourning, I will ask him,“ (and) so asking him he pronounced the second stanza:

2. „By what strength (of mind), o Rāma,
dost thou not mourn what is to be mourned;
having heard (that thy) father (is) dead
pain does not overwhelm thee.“

Then the sage Rāma, telling him the reason of his not mourning, (said):

3. „What cannot be preserved
by man, even if much bewailed,
for such a thing's sake why should the intelligent (and)
distress himself. [wise (man)]
4. For both the young and the old,
(those) who (are) foolish and (those) who (are) wise,
both the rich and the poor,
all (are) tending to death.
5. As ripe fruits
always are in danger of falling,
so born mortals
always are in danger of death.
6. In the evening some are not seen (any more)
(although) in the morning many were seen;
(and) in the morning some are not seen,
(although) in the evening many were seen.
7. If by lamenting
the fool who (only) injures himself,
gains anything, —
let the wise (man) do the same, too.

8. (But) he (only) becomes lean (and) fallow,
 (while) injuring his own self,
 (and) the dead are not saved,
 lamentation (therefore) is of no avail.
9. As a house on fire
 is extinguished by water,
 so also the pensive, well informed,
 intelligent, wise man
 rapidly drives away arisen sorrow
 as the wind a tuft of cotton.
10. Alone a mortal passes away,
 alone he is born in a family;
 but the enjoyment of all beings
 has association for its highest (aim).
11. Therefore sorrows, even if they be great, do not rack
 the heart and mind of the wise (and) learned (man),
 of him, who sees through this world and the next
 after having known the law.
12. I however will give and enjoy,
 and I will maintain (my) relations,
 the rest I will protect;
 such is a wise (man's) vocation;“
- (and) thus by these stanzas he elucidated the uncertainty (of all things). The assembly having heard this religious discourse of the sage Rāma, elucidating the uncertainty (of all things), became free from sorrow. Then prince Bharata bowing to the sage Rāma, said: „accept the kingdom of Bārāṇasī.“ „(My) dear, take Lakṣhaṇa and the princess Sītā

and go and rule the kingdom.“ „But you, Lord?“ „(My) dear, my father said to me, ‘after the lapse of twelve years then come and rule’, if I go now I shall not fulfil his words, but having passed three years more (here) I will come.“ „Who shall reign during that time?“ „Do you reign.“ „We shall not.“ „Well then, until my return these shoes shall reign,“ so (saying) he took off his straw-shoes and gave (them to Bharata). Those three persons, having taken the shoes and bowed to the sage Rāma, went to Bārāṇasī, surrounded by a multitude (of people). For three years the shoes reigned. The ministers, after placing the straw-shoes on the royal couch, consider the case. If it be badly considered, the shoes strike against each other. (Taking warning) by this sign they again consider (the case). At the time when the case is duly considered the shoes sit together noiselessly. The sage Rāma at the end of three years went out of the forest, and on reaching the city of Bārāṇasī entered the Park. Having learned his arrival the princes, surrounded by the ministers, went to the Park, and after making Sītā queen they anointed them both. Thus having received the (royal) unction, Mahāsatta standing on an adorned chariot, entered the city with a large retinue, and after a reverential salutation having ascended the upper story of the magnificent palace Sucandaka, he from that time reigned with justice during 16000 years, and (then) went to heaven.

„During ten thousand years
and sixty centuries
the fine-necked and great-armed
Rāma reigned.“

This stanza by him who possessed universal knowledge illustrates the matter.

The Master having given this instruction, summed up the jāṭaka thus: — at the end of the (exposition of the four) truths the householder remained in (possession of) the fruits of a sotāpanna — At that time the great king Dasaratha was the great king Suddhodana, the mother (of Rāma) Mahāmāyā, Sītā the mother of Rāhula, Bharata Ānanda, Lakkhaṇa Sāriputta, the assembly the assembly of Buddha, (and) the sage Rāma myself. The Dasaratha-Birth.

NOTES.

To constitute the text of this Jāṭaka I have had two Singhalese MSS., viz. that of Copenhagen described in Westergaard's Codd. Orient. p. 36 (C), and a Paper Transcript which Mr. Childers has kindly procured for me from Ceylon (C^a). The text of the former being evidently the older, I have founded my edition on that, and I have not ventured to introduce the ameliorations of the latter into the text, excepting only double-nasals instead of anusvāra and a nasal.

Matapītika, so both MSS.; it ought, I suppose, to be written with a short i, but as the Burmese MS. of Jāṭaka 346 which I give below, reads matapittika I have not dared to alter it. Kuṭumbika (S. kuṭumbin) is in Pāli sometimes written kuṭimbika. Kālakata is sometimes written kālāmkata which I suppose to be an innovation. Upanissaya, in my translation of this word I have followed Clough who in his Singhalese Dictionary (see upaniṣaya) renders it by „happiness, fortune.“ By Turnour (Mahāwanso p. 36,4) it is translated „perfection in piety“, otherwise pp. 24. 34. Alwis (Attanagalu-Vansa p. 175) renders the passage: „perceived that this person was predestined to attain the paths.“ But should not the word

rather mean: confidence, firm belief, security? To show the use of it I quote the following passages, Jāt. 70: *evam tasmiṃ arahattaṃ* (MS. *arahantaṃ*) *patte dhammasabhāyaṃ kathā udapādi: āvuso, evarūpassa nāma arahattassa* (MS. *arantassa*) *upanissayo sati āyasmā Cittahattha-Sāriputto chakkhataṃ uppabbajito, aho mahādosso puthujjanabhāvo ti*; Jāt. 41: *pacchimabhavikasattaṃ na sakkā nāsetuṃ, antoghaṭe dīpo viya hi 'ssa hadaye arahattassa upanissayo jalati* (MS. *jalani*); Jāt. 461: *Brahmalokaṃ gantvā Baka-brahmuno* (MS. *-no*) *ditthiṃ bhinditvā dasannaṃ Brahma-sahasānaṃ arahattaṃ adāsi, anusaṃvaccharaṃ tisu Mañcalesu cārikaṃ caramāno upanissayasampannānaṃ manussānaṃ saraṇāni c'eva sīlāni ca magga-phalāni ca deti*. See further Dhp. p. 79, 19-20, and p. 399, 11. Uyyojetvā, comp. Five Jāt. p. 10, 4 from the bottom. *Attha lokadhammā*, Alwis (Attanag. p. 176): „the eightfold realities of life“. Mahārājā I have in my Two Jātakas (Journal of R. A. S. New Series vol. 5 p. 1) wrongly translated „emperor“, see Westergaard's „Om de indiske Kejsershuse fra det 4-10. Aarhundrede p. 7. Agatigamana, comp. Clough's Singh. Dict. In elucidation of this word I quote the beginning of Gaṇḍatinduka-jātaka: *Atite pana Kampilla-ratthe Uttarapañcāla-nagare Pañcālo nāma rājā agatigamane t̥hito adhammena pamatto rajjaṃ kāresi. Ath' assa amaccādayo sabbe pi adhammikā jātā. Balipīṭā* (MS. *-pi-*) *ratthavāsino* (MS. *-va-*) *puttadāre ādāya araññe migā viya carim̐su. Gāmatthāne gāmo nāma na hosi. Manussā rājapurisabhayena divā gehe vasituṃ na sakkonti, gehāni kaṇṭhakasākhāhi parikkhipitvā aruṇe* (MS. *-ne*) *uggacchante yeva araññaṃ pavisanti. Divā rājapurisā vilumpanti, rattim corā. Tadā Bodhisatto bahinagare gaṇḍatindurukkhe devatā hutvā nibbatti, anusaṃvaccharaṃ raṃño santikā sahasasagghaṇakaṃ balikammaṃ labhati. So cintesi: ayaṃ rājā pamatto sakalaratthaṃ vinassati etc. Parihāra*

comp. Jāt. 447: aparabhāge Bodhisatto mātari kālakatāya tassā sarīraparihāraṃ katvā Karaṇḍakam assamapadam nāma gato. Jāt. 530: sā gabbhassa patiṭṭhitabhāvaṃ ñatvā raṃño ārocesi. Rājā (MS. rāja) gabbhaparihāraṃ dāpesi; comp. Dh.p. 78,6; p. 120,15. According to Abhidhāna (Subhūti's Edition v. 1002) parihāra is = vajjana, sakkāra and rakkhaṇa, it must therefore, I think, be understood concerning any act, by which one seeks to honour another person, in the present case concerning certain ceremonies that have taken place at the funeral and at the conception of the queen. Alwis renders: „he performed what was necessary to be done“ and „she who received the (necessary) protection to the foetus.“ Gahitakam katvā ṭhapetvā comp. Jāt. 530: Candā-deviyāpi varam adāsi. Sā gahitakam katvā ṭhapesi --- Candā-devi (MS. -devi) taṃ pavattim sutvā rājānam upasamkamitvā „deva, tumhehi mayham varo dinno, mayā ca gahita (gahito?) gahitake katvā ṭhapito, taṃ me 'dāni dethā“ ti. „Gaṇha devīti“ (MS. deviti). „Puttassa me rajjam dethā“ ti. Alwis: „behaving as if (she had) accepted.“ Acchara is rendered by Clough (Singh. Dict.) „snapping the fingers,“ comp. Wilson and B. & R. at ācchurita. Jāt. 355: „imaṃ nīharitum vaṭṭatīti“. „Sādh' āvuso, nīharā“ ti. Thero „mā idha vasīti“ accharaṃ paharitvā nīhari. Jāt. 524: „Nanda, tvaṃ anovādako paṇḍitānam vacanaṃ na karosi (MS. karoti), ahaṃ jetṭho, mātāpitaro mamam eva bhārā, ahaṃ eva te paṭijaggissāmi, tvaṃ idha vasitum na lacchasi, aññattha yāhīti“ tassa accharaṃ pahari. Nassa Mr. Childers thinks to be the imperative of na s = S. naç, and he consequently translates: „perish“. But to me it rather appears to be an adjective, comp. S. naçyat. Alwis has passed over the word in silence. Jāt. 451: taṃ sutvā Bodhisatto tassā „nassavasali kim kathesi, kāme sukhaṃ nāma kuto, viparināmadukkhā hi ete“ ti garahanto

sesagāthā abbāsi. Monatsbericht der Ak. d. W. zu Berlin 1859 p. 331. Vasali instead of vasali? = S. vṛṣali. Abhidhāna v. 503 Clough (Singh. Dict.) at vasala, „a man of the lowest caste, an out-cast“; comp. Clough's Pāli Gram. p. 143. Sirigabbha, Jāt. 450: rājadhītā taṃ divasaṃ rattibhāge supihitesu dvāresu thapite ārakkhe sattabhūmakapāsādaratāle alamkatasirigabbhe ekikā niccalā attano sīlaṃ āvajjamānā nisīdi. Jāt. 451: ath' assa aggamahehi „ayaṃ rājā Paccekabuddhānaṃ dhammakathāṃ (MS. dhammaṃkathāṃ) sutvā ukkaṇṭhitarūpo, amhehi saddhim akathetvā sirigabbhaṃ pavittā, parigaṇhissāmi tāva naṃ“ ti. Jāt. 481: atha rājā Sumedhaṃ āha: „bhadda puttāṃ pattheti.“ „Sādhū“ ti paṇṇarasuposathe aṭṭhaṅgasamannāgataṃ uposathaṃ samādāya sirigabbhe sīlāni āvajjamānā kappiyamaṇḍake nisīdi. This word seems to mean the same as gabbha (see S. garbha, garbhagṛha), an inner apartment, Abhidhāna by Clough p. 26 (by Subhūti v. 214). Mātugāma, Abhidhāna v. 231, S. matrgrāma, see Burnouf's Lotus p. 393. Akataññū = S. akṛtajña. In Dh. at v. 97 and v. 383 it is used in a different meaning. Mittadūbhi, this word occurs in the following different forms: mittaddu, mittadu; mittadubha, mittadūbha; mittadubhika, mittadūbhaka; mittadubhi, mittadubbhi, all of which correspond with the Sanscritic mitradruḥ, see B. & R. and Wilson. I know not whether it is to be written with a short or long u, the doubling of the b in one instance seems to point to a preceding long syllable. Alwis: „envious“. Paṇṇa, a letter, S. paṇṇa. To show, that writing and books were in full use at the time when the legends of the Jātaka-Book originated I make the following extracts: Jāt. 424: amaccā „Hārīta-tāpaso evaṃ akāsīti“ rañño paṇṇaṃ paṇṇimsu; comp. Five Jāt. p. 5, 9. Jāt. 209: „ekam paṇṇaṃ gāthāṃ bandhītvā paṇṇaṃ likhītvā kākamaṃsaṃ pacāpetvā paṇṇaṃ ca maṃsaṃ ca setavattthena

palliveṭhetvā rājamuddikaya lañchetvā pesessāmi, yadi paṇḍito
 bhavissati paṇṇaṃ vācetvā kākamaṃsabhāvaṃ nātvā āga-
 missati, noce nāgamissatīti“ so „puṇṇanadin“ ti imaṃ gātham
 paṇṇe likhi. Jāt. 433: so aparabhāge mātāpitunnaṃ acca-
 yena sabbaissariyaṃ paṭipajji. Ath' ekadivasaṃ ratanakotṭhā-
 gārāni viloketvā varapallamkamajjhagato suvaṇṇapaṭṭaṃ āharā-
 petvā „ettakaṃ dhanam asukena uppāditam, ettakaṃ asukenā“
 ti pubbañāṭhi suvaṇṇapaṭṭe likhitāni akkharāni disvā
 cīntesi. Jāt. 483: „Himavante catutthāya pabbatarājīyā su-
 vaṇṇavaṇṇo (MS. -ṇṇe) moro carati, tassa maṃsaṃ khādītva
 ajarāmarā honti ti“ suvaṇṇapaṭṭe likhāpetvā paṭṭasāra-
 mañjūsāyaṃ ṭhapetvā kālam akāsi. Ath' amño rājā ahosi. So
 paṭṭe akkharāni disvā „ajarāmaro bhavissāmīti“ tassa gahaṇat-
 thāya (MS. gahana-) ekaṃ luddaṃ pesesi. Jāt. 381: apara-
 bhāge rājā kālam akāsi. Mahāsatto tassa sarīraparihāraṃ
 kāretvā vinicchaye potthakaṃ likhāpetvā „imaṃ pottha-
 kaṃ oloketvā aṭṭaṃ tīreyyāthā“ ti vatvā mahājanassa dhammaṃ
 desetvā appamādena ovadītva sabbesaṃ rodantānaṃ paride-
 vantānaṃ eva saddhim Cullatuṇḍilena araṇṇaṃ pāvīsi. Pot-
 thaka, a book, Abhidhāna v. 1006, S. pustaka. Jāt. 122:
 Bodhisatto mahāvibhavo seṭṭhi ahosi. Tassa bhariyā puttāṃ
 vijāyi. Dāsī (MS. dāsi) pi 'ssa taṃ divasaṃ yeva puttāṃ
 vijāyi. Te ekato vaddhimsu. Seṭṭhiputte (MS. -putto) le-
 khaṃ sikkhante ca dāso pi 'ssa phalakaṃ vahaṃāno gantvā
 ten' eva saddhim lekhaṃ sikkhi. (Santike-Nidāna: evaṃ
 imehi kāraṇehi mahāmagge solasa lekha ākaḍḍhamāno nisīdi.
 Tasmim samaye Taṇhā Aratī Ragā ti tisso Māra-dhītarō
 „pitā no na paṃṇāyati, kahaṃ nu kho etarahīti“ olokayamānā
 taṃ domanassapaṭṭaṃ bhūmim likhamānaṃ disvā pitu
 santikaṃ gantvā „kasmāsi tāta dukkhi (MS. dukkhi) domanasso“
 ti pucchimsu.) Lañca, Abhidhāna v. 824; Jāt. 77: „bhante, ekaṃ
 ubhatomukhaṃ assaṃ addasaṃ, tassa dvīsu passesu yavaṃsaṃ

denti, so dvīhi mukhehi khādati. Ayam me pañcamo (MS. -me) supino, imassa ko vipako“ ti. „Imassāpi anāgate adham-mikarājakāle yeva vipāko bhavissati. Anāgatasmiṃ hi adham-mikabālarājāno adhammike lokamanusse vinicchaye thapessanti. Te pāpā puṃñesu anādarā balā sabhāyaṃ nisīditvā vinicchayaṃ dentā ubhinnaṃ pi atthapaecatthikānaṃ hatthato lañcaṃ gahetvā khādissanti, asso viya dvīhi mukhehi yavasam.“ This word is evidently the same as the Mahrattic lāñca meaning „bribe“ (see Molesworth). A corresponding word in Sanscrit I cannot trace. Dhūmakāla, Jāt. 410: „na mayhaṃ gharā-vāsena attho, ahaṃ tumhe upaṭṭhahitvā tumhākaṃ dhūma-kāle pabbajissāmi.“ Santaka, Abhidhāna v. 728: dependent upon; with, together with, accompanying. Jāt. 538: „amma, tvaṃ kassa santakā?“ Jāt. 54: sabbaṃ tesam santakaṃ gahetvā. Nemittaka, see Clough's Sing. Dict. at naimittika: a necromancer, a fortune teller, an astrologer; comp. B. & R. at naimittaka. Ussāpeyyātha potential of the causative of S. ut-ṇi; comp. Burnouf's Lotus p. 323. Phalāphala we might think should be resolved into phala-aphala, if we look to the following verses in Jāt. 524:

Ahaṃ Soṇo, mahārāja,
tāpaso sahitaṃvato,
bharāmi mātāpitāro
rattindivaṃ atandito.
Etaṃ phalaṇ ca mūlaṇ ca
āharitvā, disampati,
posemi mātāpitāro
pubbe katam anussaran ti;

and

Kacci nu bhoto kusalam, kacci bhoto anāmayam,
kacci uñchena (MS. uñjena) yāpetha, kacci mūla phalā bahū;

further to the following passage from Jāt. 532: *te assame tha-*
petvā vana-mūlaphalāni āharati; but against it speaks a pas-
 sage in Jāt. 409: *ekam rukkham āruhya phalāphalam*
gaṇhāti, and we must therefore consider it as a compound of
phala-phala with the elongation of the combining vowel, comp.
 Westergaard's Sanskrit Formlære § 408, and Childers' Pāli-English
 Dict., Article A. Alwis: „herbs and fruits.“ *Yāpeti* =
 S. *yāpayati*, causative of *yā*, to pass the time, see Benfey and
 B. & R.; in Pāli used in the derived sense of „living upon“
 when construed with an instrumental. *Paṭijaggiṃsu*, aorist
 of *paṭijāgarā* (S. *jāgr*), see Clough's Pali Verbs p. 17, 17, *g* being
 doubled on account of the latent *r*, and *ā* being shortened
 before the double consonant. Other forms of the verb will
 be found at Dh. vv. 39. 60. 157. *Sarirakiccam kāretvā*,
 having performed the body-act, i. e. the funeral ceremonies.
 This phrase is often used in this sense in Pāli, although not,
 I think, in Sanscrit. *Kakudha*, *Abhidhāna* v. 879 and v.
 358, is always written so in Pāli, in S. *kakuda*. *Bhaṇḍa*
 = S. *bhaṇḍa*. *Rūpikā*, B. & R.: „Figur, Bildniss.“ *Nirā-*
saka is derived from *āsā* (S. *ācā*), desire, *Abhidhāna* v. 162;
 comp. Dh. vv. 97. 410. In *Suttanipāta* I find a similar
 adjective *nirāsa* in the following verse:

yamhi na māyā vasati na māno,
yo vītalobho amamo nirāso
panunnakodho abhinibbutatto,
so brāhmaṇo sokamalam ahāsi,
tathāgato arahati pūralāsam.

Alwis: „in the enjoyment of health.“ *Ekamanta*, see Five
 Jāt. p. 22. *Sāyaṇha*, so both MSS. *Mahāwansa* p. 2, 2
 from the b. *sāyanha*, S. *sāyanna*. *Parigaṇhanapaññā*,
 comprehensive or discriminative intellect. Alwis: „The wisdom

of taking things easy, of accepting all things with complaisance, of submitting to every condition of life." *Sāveṣṣāmi*, causative of *su* (S. *ṣru*), Clough's Pali Verbs p. 15, 21. 16, 26. *Upaḍḍha* = *addha* (S. *ardha*), a part, a half, *Abhidhāna* v. 53. *Āgacchantu*, one would here expect the second person, not the third. *Evāyaṃ* = *evam ayaṃ*. *Sāsana* (S. *ṣāsana*), a message, *Abhidhāna* by *Subhūti* v. 992, by Clough p. 128, 15. *Laddhassāsesu*, so both MSS. The text seems to have been corrupted. I suppose we are to read *laddhassāsesum*, and consider this, as Prof. Westergaard has suggested to me, as a denominative of the compound adjective *laddhassāsa* (S. *labdhāṣvāsa*), confident; accordingly the meaning must be: „They made them (feel) confident, they comforted, consoled them.“ *Posa*, *Abhidhāna* v. 227. *Posenālapitaṃ bahum*, I have, as usual, adopted the reading of C, and resolve *posenālapitaṃ* into *posena ālapitaṃ*, taking the latter in the same sense as *lapitaṃ*. But the Commentator, taking the latter in the same sense as *lapataṃ*. But the Commentator seems to have read *lapataṃ* which C^a also has, and this then must be understood as a genitive absolute. *Sa* is, according to the Commentary, to be referred to *viññū*. *Kissa* I suppose we must resolve into *kiṃ assa*, *m* having dropped from *kiṃ* (comp. *Dhp.* p. 268) and *ki assa* having become *ki 'ssa* in a similar manner as we read in *Jāt.* 460: *Janasandhava-kumāro ti 'ssa nāmaṃ karimṣu . . . mahājana pi 'ssa ovāde thatvā tāni dasa ṭhānāni pūretvā saggaparāyano ahoṣi*. If the Commentator is right in taking *kissa* as the genitive of *kiṃ* = *kiṃkāraṇā*, then we must supply „for such a thing's sake“ in order to make the construction correct. *Dahara*, this verse and vv. 5. 7. 8. 9 are also found in the *Salla-sutta* of *Suttanipāta* which I give below. *Vuddha*, *Dhp.* p. 289. *Dalidda* is also written *dalidda*, *Abhidhāna*

v. 739, S. daridra. Aḍḍha, if we may believe Moggallāna, answers to S. āḍhya (Abhidhāna v. 725: ibbha, aḍḍha, dhanin = Amarakoṣa: ibhya, āḍhya, dhanin), but it might also, I think, be considered = S. rddha. Parāyana is in Pali written with a dental n, see Abhidh. vv. 858. 962. Phalānam etc., this verse is found in Rāmāyaṇa (per Gorresio vol. 2 p. 421 v. 4) in the following shape;

Yathā phalānam pakvānam
nānyatra patanād bhayaṃ
evaṃ narānām jatānām
nānyatra maraṇād bhayaṃ.

Carey & Marshman (vol. 3 p. 411) and Schlegel (vol. 2 pars 1 p. 321) read: narasya jātasya. Pāto = S. prātar. Bahujjana written with two j's, either for the sake of the metre (comp. Dh. v. 320, Mahāw. p. 79), or, as I rather suppose, by false analogy from puthujjana. Uda bbahe, potential of ud + ā + bah (bah^a, brah^a, brūh^a = vuddhiyam; Dhātupāṭha) of which verb I have met with the following forms: abbaha, abbahe, abbahi, abbūḷha (Dh. p. 96), abbaḥitvā, nibbahanti, paribbūḷha. Kayira, I have not ventured to reject this form as it is repeated in the Commentary, although it is usually written kayirā which C^a has also adopted. Peta = S. preta. Pāḷenti the Commentator renders by „yāpenti,“ but I am unable to catch the meaning of this rendering. According to the context the verb must be understood, it seems, passively, I have however not met with any other instances of this kind. Parinibbaye instead of parinibbāye on account of the metre. Sutavā, nominative of sutavant = S. ṣrutavant, Clough (Singh. Dict.) at „srutavanta“: skilled in religious science, well versed in religious instructions. Tūla, see B. & R.; compare the following verse from Jāt. 129:

Daddallamānā (MS. -manā) āgañchum

Tañhāya (MS. adds: ca) Arati Ragā.

Tā tattha panudī (MS. panūdī) Satthā

tūlam bhaṭṭham va māluto (MS. māluko) ti.

Daddallamāna = S. jājvalyamāna; bhaṭṭha = S. bhraṣṭa; māluta = S. māruta. Eko etc., a fragment of this verse is still to be found in Rāmāyana per C. Gorresio vol. 2 p. 429 v. 12; Carey & M. vol. 3 p. 431; Schlegel vol. 2 pars 1 p. 331), where we read:

yad eko jāyate jantur

eka eva vinaṣṭyati.

Tveva i.e. iti eva, see Dhp. p. 279. Dassam and bhokkham are the first persons singular of the future tense in the attanopada of the verbs dā and bhuj. Ettaka, see Dhp. p. 350. Pādukā, Abhidh. v. 358. Pallamka, Abhidh. v. 308, S. paryāṅka. Saggapadam pūresi, he filled, completed i. e. finished the way to heaven; instead of saggapadam is also used saggapatham. Abhisambuddhagātha, this compound word often recurs at the conclusion of a story, but I am yet in a great doubt as to how it is to be understood. First the meaning of abhisambuddha seems doubtful, and secondly the compound may be understood as a karmadhāraya or as a tatpuruṣa. Kambugīva, see B. & R., comp. Abhidhāna v. 263.

V. 1, 2. THE SUJĀTA-JĀTAKA.

Kin nu santaramāno vā ti. Idam Satthā Jetavane viharanto matapitikam^a kuṭumbikam ārabha kathesi. So kira pitari mate paridevamāno carati^b, sokaṃ vinodetum na sakoti^c. Satthā tassa sotāpattiphalūpanissayaṃ disvā Sāvattthiyaṃ piṇḍāya caritvā pacchāsamaṇaṃ ādāya tassa^e gehaṃ gantvā^f paññattāsane sannisinnam^g „kim upāsaka socasīti“ vatvā „āma bhante“ ti vutte „āvuso, porāṇākaṇḍitā paṇḍitaṇaṃ kathaṃ^h sutvā pitari kālakateⁱ na socimsū“ ti vatvā tena yācito attitaṃ āhari:

Attite Bārāṇasiyaṃ Brahma datte rajjaṃ kārente Bodhisatto kuṭumbikagehe nibbatti. Sujāto kumāro ti 'ssa nāmaṃ kariṃsu. Tassa vayappattassa pitāmaho kalamakāsi. Ath' assa pitā pitu kālakiriyato^j paṭṭhāya sokasamappito ālāhanato attihini āharitvā attano ārāme mattikathūpaṃ katvā tāni tattha nidahitvā gatagatavelāya^k thūpaṃ pupphehi pūjetvā āvajjanto^l paridevati, n'eva nahāyati na vilimpati^m na bhuñjati na kamante vicāretiⁿ. Tam disvā Bodhisatto „pitā me ayyakassa

^a C matapika, B matapittikam. ^b B vicarati. ^c B asakkontena. ^e C omits tassa. ^f B gantvā. ^g C sammisinnam, B nissinno tam vanditvā nisinnam. ^h B vacanam. ⁱ B kālaṇkate. ^j B kālaṇkatakato. ^k B gatāgata-. ^l C has altered āvijjanto into āvijjhanto. ^m B limmati, C vilimpati. ⁿ C vidācāreti.

matakālato paṭṭhāya sokābhibhūto carati, thapetvā kho° pana maṃ añño^p etaṃ saññāpetum^q na sakkoti, ekena naṃ upāyena nissokaṃ karissāmīti^r bahinagare^s ekaṃ matagoṇaṃ^t disvā tiṇaṃ ca pāṇīyaṃ ca āharitvā tassa purato katvā^u „khāda khāda, piva piva“ ti vadati^v. Āgatāgataṃ taṃ disvā „samma Sujāta, kiṃ ummattako si, matagoṇassa^w tiṇodakaṃ desīti“ vadanti. So kiñci na paṭivadati. Ath’ assa pitu santikaṃ gantvā^x „putto te ummattako jāto, matagoṇassa tiṇodakaṃ detīti“ āhaṃsu. Taṃ sutvā kuṭumbikassa pitusoko apagato puttāsoko paṭiṭṭhito. So vegena gantvā^y „nanu tvaṃ tāta Sujāta paṇḍito^z, kiṃkāraṇā matagoṇassa^z tiṇodakaṃ desīti“ vatvā dve gāthā abhāsi:

1. „Kin nu santaramāno va
lāyitvā haritaṃ^z tiṇaṃ
‘khāda khāda’ ti lapasi
gatasattaṃ^w jaraggavaṃ.

2. Na hi annena pānena
mato goṇo samuṭṭhahe,
taṇ^z ca tucchāṃ vilapasi
yathā taṃ dummatī tathā^u ti.

Tattha santaramāno vā ti turito viya^a hutvā; lāyitvā ti lunitvā^b; lapasīti vilapasi^a; gatasattaṃ^w jaraggavaṃ ti gatajīvitāṃ jīṇṇaṃ^b goṇaṃ; yathā tan ti ettha tan ti^c ni-

° B omits kho. ^p C añño. ^q C saññā-. ^r B pahigāme.
^s both MSS. -gonāṃ. ^t B thapetvā. ^u B khādāhi pivāhi. ^v B ārabhā.
^w C -gonassa. ^x B vegenāgamtvā. ^y B adds ti.
^z B harikaṃ. ^w B gatasantaṃ. ^z B tvaṃ. ^a B omits viya.
^b B luñcitvā. ^a C vipalapi. ^b C jīṇṇaṃ, B jīṇno. ^c C omits ettha tan ti.

pātamattam, yathā dummati appañño^d vippalapeyya^e tathā
tvaṃ tucchaṃ abhūtaṃ^f vippalapasīti^g. Tato Bodhisatto dve
gāthā abhāsi:

3. „Tath' eva tiṭṭhati sīsaṃ
hatthapādā ca vāladhi^h,
sotā tath' eva tiṭṭhantiⁱ,
maññe^j, goṇo samuṭṭhahe.

4. N' ev' ayyakassa sīsaṃ ca^k
hatthapādā ca^l dissare,
rudam^m mattikathūpasmimⁿ
nanu tvaṃ ñeva^o dummatīti.^q

Tattha ta the vā ti yathā pubbe ṭhitam tath' eva tiṭṭhati; maññe
ti etesaṃ sīsādīnam tath' eva ṭhitattā ayaṃ goṇo samuṭṭha-
heyyā ti maññāmi; nevayyakassā ti ayyakassa pana sīsaṃ
vā^p hatthapādā vā^p na dissanti, piṭṭhipādā vā na dissare ti
pi pātho; nanu tvaṃ ñeva dummatīti aham tāva sīsādīni
passanto evaṃ karomi, tvaṃ pana na^q kiñci passasi, jhāpi-
tatṭhānato atṭhīni āharitvā thūpaṃ^r katvā paridevasi, iti maṃ
paṭicca satagūṇena^s tvaṃ eva^t dummatī^u, bhijjanadhammā tāta
saṃkhārā bhijjanti^v tattha kā paridevanā^v ti. Taṃ sutvā
Bodhisattassa pitā „mama putto paṇḍito, idhalokaparalokakiccaṃ
jānāti, mama saññāpanatthāya^w etaṃ kammaṃ akāśīti“ cin-
tetvā „tāta Sujāta paṇḍita, 'sabbe saṃkhārā aniccā' ti me

^d B appamañño. ^e B vilapeyya. ^f B omits abhūtaṃ.

^g B vilapasīti. ^h C vāladī. ⁱ B tiṭṭhati. ^j C maññe.

^k C sīsaṃ vā. ^l B na. ^m B rudam. ⁿ B mattikātupasmi.

^o B tvaṃññeva. ^p B ca. ^q B omits na. ^r B mittakathu-

^s B adds saḥassagūṇena nu. ^t B tvaṃññeva. ^u both MSS.

dummatīti. ^v C bhijjantīti. ^w B parivedanā. ^x C saṃñā-

ñātam^y, ito paṭṭhāya na soṇissāmi^z, pitusokaharaṇakaputtena^a
nāma tādīsena bhavitabban^u“ ti vatvā puttassa thutim ka-
ronto āha^o:

5. „Ādittam vata mamsan tam
ghatasittam va pāvakam
vārinā viya^a osiñcam^b
sabbaṃ nibbāpaye^c daram. (Comp.Dhp.p.96)
6. Abbahi^d vata me sallam
yam m’āsi^e hadayanissitam
yo me sokaparetassa
pitusokam apānudi.
7. So ’ham^f abbūlhasallo ’smi
vītasoko anāvilo,
na socāmi na rodāmi
tava sutvāna māṇava^g.
8. Evaṃ karonti sappanñā
ye honti anukampakā,
vinivattayanti sokamhā
Sujāto pitaram yathā^h“ ti.

Tattha nibbāpaye ti nibbāpayi; daran ti sokadarathanⁱ;
Sujāto pitaram yathā ti yathā mama putto Sujāto maṃ
pitaram samānam attano sappanñatāya sokamhā vinivattayi
evaṃ^j aññe^k pi sappanñā sokamhā vinivattayantī^l.

^y B saññatā. ^z B adds ti. ^a B pitusokaharaṇaputtena, C
pitusokam haranakaputtena. ^u C omits āha. ^o B vata.
^b B osiñci. ^c C nibbāpayo. ^d B appuḷi. ^e C sammāsi,
B yamādisi. ^f B svāham. ^g C mānavā. ^h B sokam. ^j C
adds tam. ^k C aññe. ^l B adds attho.

Satthā imam desanam^m āharitvā saccāni pakāsetvā jāta-
kam samodhānesi: - Saccapariyosāne kuṭumbiko sotāpattiphale
patitṭhahi - Tadā Sujāto aham evā ti. Sujāta-jātakamⁿ.

SALLA-SUTTA.

1. **A**nimittam anaññātām^a
Maccānam idha jīvitam^b,
kasirañ^c ca parittaṇ ca
taṇ ca dukkhena saṁñūtam^d. 573.
2. Na^e hi so uppakkamo atthi
yena jātā na miyyare
jaram^f pi patvā maraṇam^g,
evam^hdhammā hi^h pāṇino. 574.
3. Phalānamⁱ iva pakkānam
pāto papatanā^j bhayaṁ,
evam^k jātānam maccānam
niccam maraṇato bhayaṁ. 575.
4. Yathāpi kumbhakārassa
katā mattikabhājanā
sabbe bhedanapariyantā^k,
evam^l maccāna jīvitam^m. 576.

^m B dhammadesanam. ⁿ B adds dutiyam. ^a C anaññātām. ^b B
jīvitam. ^c C kasirañ. ^d C saṁñūtam, B saṁyuttam. ^e C nā.
^f B jaram. ^g B māraṇam. ^h C bhi. ⁱ C palānam. ^j B patanato.
^k B bhedanam pariyaṇṭā. ^l B evam. ^m B maccānam jīvitam.

5. Daharā ca mahantā ca
ye bālā ye ca paṇḍitā,
sabbe maccuvasaṃ yanti,
sabbe maccuparāyaṇāⁿ. 577.
6. Tesam maccuparetānaṃ
gacchataṃ^o paralokato^p
na pitā tāyate puttaṃ
ñāti^r vā pana ñātake^r. 578.
7. Pekkhatam yeva ñātinam^s,
passa, lālapatam^t puthu^u
ekameko va maccānaṃ
go vajjho^v viya niyati^w. 579.
8. Evam abbhāhato loko
maccunā ca jarāya ca,
tasmā dhīrā na socanti
viditvā lokapariyāyaṃ. 580.
9. Yassa maggaṃ na jānāsi
āgatassa gatassa vā
ubho ante asampassaṃ^y
niratthaṃ paridevasi. 581.
10. Paridevayamāno ce^z
kañcid atthaṃ udabbahe^a
sammūlho^b himsam^c attānaṃ,
kayira c' enaṃ^b vicakkhaṇo. 582.

ⁿ C maccuparāyenā. ^o C gacchetam. ^p C paralokito. ^r B
ñāti. ^r B ñātakam. ^s B ñātinam. ^t B lālapatam. ^u C
puthū. ^v B vaccho. ^w C niyyati, B niyyati. ^y B asaṃ-
passayaṃ. ^z C ve, B ca. ^a B kicci atthaṃ udappahe. ^b B
samulo. ^c B hisam. ^b B kayirā cenam, C kayira cetam.

11. Na hi ruṇṇena^c sokena
santiṃ^d pappoti cetaso,
bhiyy' ass' uppajjate^e dukkham,
sarīraṃ^f upahaññati^g. 583.
12. Kiso vivaṇṇo bhavati^h
hiṃsam^a attānam attanoⁱ,
na tena petā pārenti,
niratthā paridevanā. 584.
13. Sokam appajjaham^j jantu
bhiyyo^k dukkham^l nigacchati,
anutthunanto^m kālakataṃ
sokassa vasam anvaguⁿ. 585.
14. Aññe pi passa gamite^o
yathākammupage nare,
maccuno vasam āgamma
phandant' ev' idha pāṇino^p. 586.
15. Yena yena hi maññanti^q
tato taṃ^r hoti aññathā,
etādiso vinābhāvo,
passa lokassa pariyāyaṃ. 587.
16. Api ce vassasataṃ jīve^s
bhiyyo^t vā pana^u māṇavo,
ñātisaṃghā^v vinā hoti,
jahāti idha jīvitaṃ. 588.

^c C ruṇṇona. ^d B santi. ^e B bhiyassuppajjate. ^f B sari-
raṃ. ^g B cupahaññati. ^h C bhavati. ⁱ C attanā. ^j C
sokappajjaham. ^k B bhiyo. ^l B dukkha. ^m C anutthunanto.
ⁿ B anvagū. ^o B gamino, C gamine. ^p B bandantevidhapāṇino,
C phamḍantevidhapāṇine. ^q C maññanti. ^r C tato tā taṃ.
^s B jive. ^t B bhiyo. ^u C paṇa. ^v B ñātisaṃgho.

17. Tasmā arahato sutvā
vineyya paridevitā,
petā kālakataṃ disvā
'na so^{*} labbhā mayā' iti. 589.
18. Yathā saraṇam ādittāṃ (Comp. Dh. p. 96)
vārinā parinibbaya[†],
evaṃ[‡] pi dhīro[§] sappañño[¶]
paṇḍito kusalo naro
khippam uppatitaṃ^{||} sokaṃ,
vāto[^] tūlaṃ[°] va, dhamśaye. 590.
19. Paridevaṃ pajappaṇ ca[^]
domanassaṇ ca attano
attano sukham esāno
abbahe[°] sallam attano. 591.
20. Abbūhasallo[°] asito
santiṃ[°] pappuyya cetaso
sabbasokaṃ[^] atikkanto
asoko hoti nibbuto ti. 592.

Salla-suttaṃ niṭṭhitaṃ.

* B neso. † B parinibbuto. ‡ B evaṃ. § B dhīro. ° B
sapañño. ° C uppatita. ^ C pāto. ° CB tulaṃ. ^ C
pajjapaṇ ca. ° B appuḥe. ° B ampulla sallo. ° B santi. ^ B
sappasokaṃ.

I, 1, 6. THE DEVADHAMMA-JĀTAKA.

Hiriottappasampannā ti. Idam Bhagavā Jetavane viharanto amñataram bahubhaṇḍam bhikkhum ārabha kathesi. Sāvattvivāsī^a kir' eko kuṭumbiko^b bhariyāya kālakatāya pabbaji. So pabbajanto attano parivenaṇ^c ca aggisālaṇ ca bhaṇḍagabbhaṇ ca kāretvā bhaṇḍagabbham sappitaṇḍulādihi pūretvā^d pabbaji, pabbajitvā pana attano dāse pakkosāpetvā yathārucitam āhāram^e pacāpetvā bhuñjati, bahuparikkhāro ca ahosi, rattiṃ amñam nivāsanapārupanam hoti divā amñam, vihārapaccante vasati. Tass' ekadivasam cīvarapaccattharaṇādīni nīharitvā pariveno^f pattharitvā sukkhāpentassa sambahulā jānapadā bhikkhū senāsanacārikam āhīṇḍantā parivenam gantvā cīvarādīni disvā „kass' imānīti“ pucchimsu. So „mayham āvuso“ ti āha. „Avuso, idam pi cīvaram idam pi cīvaram idam pi nivāsanam^g idam pi nivāsanam^h paccattharaṇam sabbam tuyham evā“ ti. „Āma, mayham evā“ ti. „Āvuso, Bhagavatā tiṇi cīvarāni anumñātāni, tvaṃ evaṃ appicchassa Buddhassa sāsane pabbajitvā evaṃ bahuparikkhāro jāto, ehi tam Dasa-balassa santikam nessāmā“ ti tam ādāya Satthu santikam agamamsu. Satthā disvā va „kin nu kho, bhikkhave, anicchamaṇakam yeva bhikkhum gaṇhitvā āgat' atthā“ ti āha. „Bhante, ayaṃ bhikkhu bahubhaṇḍo bahuparikkhāro“ ti. „Saccam kira tvaṃ, bhikkhu, bahubhaṇḍo“ ti. „Saccam, Bhagavā“ ti. „Kasmā pana tvaṃ, bhikkhu, bahubhaṇḍo jāto, nanu āham appicchatāya santuṭṭhiyā - pe - pavivekassa viriyārambhassa vaṇṇamⁱ vadāmīti.“ So Satthu vacanam sutvā kupito „iminā dāni nīhārena carissāmīti“ pārupanam chaddetvā parisamajjhe

^a MS. -vāsi. ^b MS. kuṭumbiyo. ^c MS. parivenaṇ. ^d MS. pūretvā. ^e MS. āhāram. ^f MS. -vene. ^g MS. -nam. ^h MS. nivāsanampi. ⁱ MS. vannam.

ekacivaro atthāsi. Atha nam Satthā upatthambhayamāno „nanu tvam, bhikkhu, pubbe hirottappagavesako^{*} dakarakkhasakāle pi hirottappam gavesamāno dvādasa samvaccharāni vihāsi, atha kasmā idāni evaṅgaruke Buddha-sāsane pabbajitvā catu-parisamajjhe pārupanam chaddetvā hirottappam pahāya (hito) sīti.“ So Satthu vacanam sutvā hirottappam paccupaṭṭhāpetvā tam cīvaram pārupitvā¹ Satthāram vanditvā ekamantaṃ nisīdi. Bhikkhū tass’ atthassa āvibhāvattham^m Bhagavantam yācīmsu. Bhagavā bhavantarena paṭicchannam kāraṇam pākātam akāsi:

Attē Kāsiraṭṭhe Bārāṇasiyam Brahmadaṭṭo rājā ahosi. Tadā Bodhisatto tassa aggamaheṣiyā kucchismim paṭi-sandhim gaṇhi. Tassa nāmagahaṇadivase Mahimsāsakumāro ti nāmaṃ akāmsu. Tassa ādhāvitvā paridhāvitvā vicaraṇakāle raṃño pi putto jāto, tassa Canda-kumāro ti nāmaṃ akāmsu. Tassa pana ādhāvitvā paridhāvitvā vicaraṇakāle Bodhisatta-mātā kalam akāsi. Rājā amñam aggamahe-siṭṭhāne ṭhapesi. Sā raṃño piyā ahosi manāpā. Sā piyasam-vāsam anvāya ekaṃ puttam vijāyi, Suriya-kumāro ti tassa nāmaṃ akāmsu. Rājā puttam disvā tuṭṭhacitto „bhadde, puttassa teⁿ varam dammīti“ āha. Devī varam icchitakāle ga-hetabbam katvā ṭhapesi. Sā putte vayappatte rājānam āha: „devena mayham puttassa jātakāle varo dinno, puttassa me va rajjam dehīti“. Rājā „mayham dve puttā aggikkhandhā viya jalamānā vicaranti, na sakkā tava puttassa rajjam dātun“ ti paṭikkhipitvā tam punappuna yācamānam eva disvā „ayam mayham puttānam pāpakam pi cinteyyā“ ti putte pakkosāpetvā āha: „tātā, aham Suriya-kumārassa jātakāle varam adāsim, idāni ’ssa mātā rajjam yācati, aham tassa na dātukāmo, mātugāmo nāma pāpo, tumhākam pāpakam pi cinteyya, tumhe

^{*} MS. hirottappamgavesako. ¹ MS. pārupitvā. ^m āvibhāva- or āvibbhāva-? ⁿ MS. ne.

aramñam pavisitvā mam' accayena kulasantake^o nagare rajjam kareyyāthā^p“ ti kanditvā roditvā sise cumbitvā uyyojesi^q. Ne pitaram vanditvā pāsādā orohante rājamgaṇe kīlamāno Suriya-kumāro pi disvā taṃ kāraṇam ūatvā „aham pi bhātikehi saddhim gamissāmīti“ tehi saddhim yeva nikkhami. Te Hima-vantaṃ pavisimsu. Bodhisatto maggā okkamma rukkhamūle nisīditvā Suriya-kumāram āmantesi: „tāta Suriya, etaṃ saram gantvā nahātvā ca pivitvā ca paduminīpannehi^r amhākam pi pāṇiyam ānehi.“ Taṃ pana saram Vessavaṇassa^s santikā ekodakarakkhasena laddham hoti, Vessavaṇo^t ca taṃ āha: „ṭhapetvā devadhammajānanake ye amñe“ imaṃ saram otaranti te khāditum labhasi, anotiṇṇe na labhasīti.“ Tato paṭṭhāya so rakkhaso ye taṃ saram otaranti te devadhammesu pucchitvā ye na jānanti te khādati. Atha kho Suriya-kumāro taṃ saram gantvā avimamsitvā va otari. Atha naṃ so rakkhaso gahetvā „devadhammaṃ jānāsīti“ pucchi. So „devadhammā nāma Canda-Suriyā“ ti āha. Atha naṃ „tvaṃ devadhamme na jānāsīti“ udakaṃ pavesetvā attano vasanaṭṭhāne ṭhapesi. Bodhisatto pi taṃ cirāyantaṃ disvā Canda-kumāram pesesi. Rakkhaso taṃ pi gaṇhitvā „devadhamme jānāsīti“ pucchi. „Āma jānāmi, devadhammo nāma catasso disā“ ti. Rakkhaso „na tvaṃ devadhamme jānāsīti“ taṃ pi gahetvā tatth' eva ṭhapesi. Bodhisatto tasmim pi cirāyante „ekena antarāyena bhavitabban“ ti sayam tattha gantvā dvinnam pi otaraṇapadavalaṇjam disvā „rakkhasapariggahītena“ iminā sareṇa bhavitabban“ ti khaggam sannayhitvā^x dhanuṃ gahetvā aṭṭhāsi. Dakarakkhaso Bodhisattaṃ udakaṃ anotarantaṃ disvā vanakammikapuriso^y viya

^o MS. kulasattakena. ^p MS. kareyyathā. ^q MS. uyyejesi.

^r MS. -nipannehi. ^s MS. vessavanassa. ^t MS. vessavano.

^u MS. amño. ^v MS. parigahītena. ^x MS. sannahitvā. ^y MS. vatakamamikapuriso.

hutvā Bodhisattam āha: „bho purisa, tvaṃ maggakilanto, kasmā imam saram otaritvā nahāyitva pivitvā bhisamūlālam khāditvā pupphāni piḷandhitvā yathāsukham na gacchasīti.“ Bodhisatto tam disvā „eso yakkho bhavissatīti“ natvā „tayā me bhātikā gahitā“ ti āha. „Āma mayā“ ti. „Kimkāraṇā“ ti. Aham imam saram otiṇṇake labhāmīti.“ „Kim pana sabbe va labhasīti.“ „Ye devadhamme jānanti te tṭhapetvā avasese labhāmīti.“ „Atthi pana te devadhammehi attho“ ti. „Āma atthīti.“ „Yadi evaṃ ahan te devadhamme kathessāmīti.“ „Tena hi kathehi, aham devadhamme suṇissāmīti.“ Bodhisatto „aham devadhamme katheyyam, kilīṭṭhagatto pan’ ambhīti“ āha. Yakkho Bodhisattam nahāpetvā bhojanam bhojetvā paṇiyam pāyetvā pupphāni piḷandhāpetvā gandhehi vilimpāpetvā alamkatamaṇḍapamajje pallamkam attharitvā adāsi. Bodhisatto āsane nisīditvā yakkham pādamūle nisīdāpetvā „tena hi ohitasoto sakkaccaṃ devadhamme suṇāhīti“ imam gātham āha:

„Hiriottappasampannā
sukkadhammasamāhitā
santo“ sappurisā loke
devadhammā ti vuccare“ ti.

Tattha hiriottappasampannā ti hiriya^a ca ottappena ca samannāgatā, tesu kāyaduccaritādīhi hiriya^ati hiri, lajjā^y etam adhivacanam, tehi yeva ottappatīti ottappam, pāpato ubbegass’ etam adhivacanam, tattha ajjhattasamuṭṭhānā hiri bahiddhā-samuṭṭhānam ottappam, attādhipeyyā^b hiri lokādhipeyyam ottappam, lajjāsabhāvasaṇṭhitā hiri bhayasabhāvasaṇṭhitam ottappam, sappatissavalakkhaṇā hiri vajjabhīrukabhayadas-sāvilakkhaṇam^c ottappam; tattha ajjhattasamuṭṭhānam hirim

^a MS. labbhasīti. ^α MS. atthi. ^σ MS. suṇāhiti. ^α MS. satto.

^b MS. attādhipeyyam. ^c MS. vajjabhīrukabhayadassāvilakkhaṇam.

catūhi^d kāraṇehi samuṭṭhāpeti, jātiṃ paccavekkhitvā vyaṃ
 paccavekkhitvā sūrabhāvaṃ paccavekkhitvā bāhusaccaṃ paccavekkhitva, „kathaṃ pāpakaraṇaṃ nāma’ etaṃ, na jātisampannānaṃ kammaṃ, hīnajaṇṇaṃ kevaṭṭādīnaṃ idaṃ kammaṃ, tādisassa jātisampannassa idaṃ kammaṃ kātum na yuttan“ ti evaṃ tāva jātiṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti, tathā „pāpakaraṇaṃ nāma’ etaṃ, daharehi kattabbakammaṃ, tādisassa vaye ṭhitassa idaṃ kātum na yuttan“ ti evaṃ vyaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti, tathā „pāpaṃ nāma’ etaṃ, dubbalajātikānaṃ kammaṃ, tādisassa sūrabhāvasampannassa idaṃ kammaṃ kātum na yuttan“ ti evaṃ sūrabhāvaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti, tathā „pāpakammaṃ nāma’ etaṃ, andhabālānaṃ kammaṃ na paṇḍitānaṃ, tādisassa paṇḍitassa bahussutassa idaṃ kammaṃ kātum na yuttan“ ti evaṃ bāhusaccaṃ paccavekkhitvā pāṇātipātādipāpaṃ akaronto hiriṃ samuṭṭhāpeti, evaṃ ajjhattasamuṭṭhānaṃ hiriṃ catūhi^w kāraṇehi samuṭṭhāpeti samuṭṭhāpetvā ca pana attano citte hiriṃ pavesetvā pāpakammaṃ na karoti, evaṃ hiri ajjhattasamuṭṭhānā nāma hoti; kathaṃ ottappaṃ bahiddhāsamuṭṭhānaṃ nāma, sace tvaṃ pāpakammaṃ karissasi catūsu^f parisāsu garahappatto bhavissasi,

Garahissanti taṃ viññū
 asuciṃ nāgariko yathā,
 vivajjito sīlavantehi
 kathaṃ bhikkhu karissatīti

paccavekkhanto hi bahiddhāsamuṭṭhitena ottappena pāpakammaṃ na karoti, evaṃ ottappaṃ bahiddhāsamuṭṭhānaṃ nāma

^d MS. ajjhattasamuṭṭhānā hiri catuhi. * MS. pāṇātipātādī-.

^w MS. catuhi. ^f MS. catusu.

hoti; katham hiri^o attādhipeyyā nāma, idh' ekacco kulaputto attānaṃ adhipatiṃ jeṭṭhakam katvā „tādisassa saddhāpabbajitassa bahussutassa dhutavādissa na yuttaṃ pāpakammaṃ kātun“ ti pāpaṃ na karoti, evaṃ hiri attādhipeyyā nāma hoti, tenāha Bhagavā: „yo attānaṃ yeva adhipatiṃ katvā akusalāṃ pajahati kusalaṃ bhāveti sāvajjaṃ pajahati anavajjaṃ bhāveti suddhaṃ attānaṃ pariharatīti;“ katham ottappaṃ lokādhipeyyaṃ nāma, idh' ekacco kulaputto lokam adhipatiṃ jeṭṭhakam katvā pāpakammaṃ na karoti, yathāha: „mahā kho paṇāyaṃ lokasannivāso, tasmim kho pana lokasannivāse santi samaṇabrāhmaṇā iddhimantā dibbacakkhukā paracittavidūne (-no?), te dūrato pi passanti āsanne pi dissanti, cetasāpi cittaṃ pajānanti, te pi maṃ evaṃ jānissanti, 'passatha bho imaṃ kulaputtaṃ, saddhāya agārasmā anagāriyaṃ pabbajito samāno vokiṇṇo^o viharati pāpakehi akusalehi dhammehīti', santi devatā iddhimantā^h dibbacakkhukā paracittavidūniyo, tā dūrato pi passanti āsanne pi dissanti, cetasāpi cittaṃ pajānanti, tāpi maṃ jānissanti, 'passatha bho imaṃ kulaputtaṃ, saddhāya agārasmā anagāriyaṃ pabbajito samāno vokiṇṇoⁱ viharati pāpakehi akusalehi dhammehīti',“ so lokam yeva adhipatiṃ karitvā akusalāṃ pajahati kusalaṃ bhāveti sāvajjaṃ pajahati anavajjaṃ bhāveti suddhaṃ attānaṃ pariharatīti, evaṃ ottappaṃ lokādhipeyyaṃ nāma hoti; lajjāsabhāvasaṇṭhitā^k hiri bhayasabhāvasaṇṭhitā^k ottappaṃ ti, ettha pana lajjā ti lajjanākāro tena sabhāvena saṇṭhitā hiri, bhayaṃ ti apāyabhayaṃ tena sabhāvena saṇṭhitā ottappaṃ, tadubhayaṃ pi pāpaparivajjane pākataṃ hoti, ekaccoⁱ hi yathā nāmaⁱ eko kulaputto uccārapassāvādīni^m karonto lajjitabbakayuttaṃ ekaṃ disvā

^o MS. hi. ^o MS. vokiṇṇe. ^h MS. iddhimanto. ⁱ MS. vokiṇo.

^k MS. bhayasabhāvasaṇṭhitā. ⁱ MS. ekacce. ^m MS. -passāvādīni.

lajjanākārappatto bhaveyya hīlitoⁿ evam eva^o ajjhattaṃ lajjidhammaṃ okkametvā pāpakammaṃ na karoti, ekacco apāya-bhayabhīto hutvā pāpakammaṃ na karoti, tatr' idam opammaṃ: yathā hi dvīsu ayogulesu eko sītaḷo bhaveyya^p gūthamakkhito eko uṇho āditto tattha paṇḍito sītaḷaṃ gūthamakkhittattā jigucchanto na gaṇhāti itaraṃ dāhabhayena tattha (tathā?) sītalassa gūthamakkhitassa jigucchāya agaṇṇanaṃ^q viya ajjhattaṃ lajjidhammaṃ okkamitvā pāpassa akaraṇaṃ uṇhassa dāhabhayena agaṇṇanaṃ viya apāyabhayena pāpassa akaraṇaṃ vedittabbaṃ; sappatissavalakkhaṇā hiri vajjabhīrukabhayaḍassāvilakkhaṇaṃ ottappaṃ ti, idam pi dvayaṃ pāpaparivajjane yeva pākaṭaṃ hoti, ekacco hi jātimahantapaccavekkhaṇā^r satthumahantapaccavekkhaṇā dāyajjamahantapaccavekkhaṇā sabrahmacārimahantapaccavekkhaṇā^s ti catūhi^t kāraṇehi sappatissavalakkhaṇaṃ hirim samuṭṭhāpetvā pāpaṃ na karoti, ekacco attānuvāḍabhaṃ parānuvāḍabhaṃ daṇḍabhaṃ duggatibhayaṃ ti catūhi^t kāraṇehi vajjabhīrukabhayaḍassāvilakkhaṇaṃ ottappaṃ samuṭṭhāpetvā pāpaṃ na karoti, tattha jātimahantapaccavekkhaṇādiṃ c'eva attānuvāḍabhaḍādiṃ ca vitthāretvā kaṭṭhābbaṃ, tesāṃ vitthāro Aṅguttaraṭṭhakathāya vutto^u. Sukkadhammasamāhitā ti idha-m-eva hirottappaṃ ādimkatvā kattabbā kusalā dhammā, sukkadhammā nāma te sabbasaṃgāhikanayena catubbūmakalokiyalokuttaradhammā, tehi samāhitā samannāgātā ti attho. Santo sappurisaṃ lokaṃ ti kāyakammādiṇaṃ santatāya santo kataṃṇu^v katavedi^x kāyasobhanapurisaṃ ti sappurisaṃ, lokaṃ^y ti. pana saṃkhāraloko sattaloko okāsaloko khandhaloko āyatanaḷo dhātuloko ti anekavidho, tattha eko lokaṃ^z sabbe sattā āhāraṭṭhikā - pe - aṭṭhārasaloko

ⁿ MS. hīlito. ^o MS. evamevaṃ. ^p MS. bhaveyyaṃ. ^q MS. agaṇṇanaṃ. ^r MS. -kkhaṇā. ^s MS. catuhi. ^t MS. vutte.
^v MS. kataṃṇu. ^x MS. katavedi. ^y loka? ^z MS. loka.

aṭṭhārassa dhātuyo ti ettha saṁkhāraloko vutto, khandhalokādayo tadantogadhā yeva, ayam loko paraloko devaloko manus-saloko ti ādi supannasattaloko^w vutto,

yāvata candimasuriyā pariharanti virocana
tāva saḥassadhā loko ettha te vattatī^u vaso

ti ettha okāsaloko vutto, tesu idha sattaloko adhippeto, satta-lokasmim hi yeva evarūpā sappurisā. Te devadhammā ti vuccare ti^a tattha devā ti sammutidevā uppattidevā visuddhi-devā ti tividhā, tesu Mahāsammata-kālato paṭṭhāya lokena devā ti sammattā rājarājakumārādayo sammutidevā nāmā, devaloke uppannā uppattidevā nāma, khīṇāsavā visuddhidevā nāma, vuttam pi c' etaṁ: sammutidevā nāma rājāno deviyo kumārā, uppattidevā nāma bhummadeve upādāya tatuttarimdevā, vi-suddhidevā nāma buddhapacceka-buddhakhīṇāsavā ti, imesaṁ devānaṁ dhammā ti devadhammā ti vuccare ti vuccanti, hiro-tappamūlakā hi kusalā dhammā, kusalasampadāya c'eva deva-loke nibbattiya ca visuddhibhāvass' eva kāraṇattā kāraṇatthena tividhānaṁ tesāṁ devānaṁ dhammā ti devadhammā, tehi deva-dhammehi samannāgatā puggalāpi devadhammā, tasmā pugga-lādhiṭṭhānāya desanāya te dhamme dassentā^e santo sappurisā loka devadhammā ti vuccare ti āha. Yakkho imaṁ dhamma-desanaṁ sutvā pasanno „ekam bhātaraṁ demi, kataraṁ āne-mīti.“ „Kaniṭṭhaṁ ānehīti.“ „Paṇḍita, tvaṁ kevalaṁ deva-dhamme jānāsi yeva, na pana tesu vattasīti.“ „Kimkāraṇā“ ti. „Yamkāraṇā jetṭhaṁ ṭhapetvā kaniṭṭhaṁ ānāpento jetṭha-pacāyikakammaṁ nāma na^a karosīti.“ „Devadhamme cāhaṁ, yakkha, jānāmi tesu ca vattāmi, mayaṁ hi imaṁ araṁṇaṁ etaṁ nissāya pavitṭhā, etassa hi atthāya amhākaṁ pitaraṁ

^w MS. supantaloko. ^u MS. vattatīti. ^a MS. omits ti. ^e MS. dassento. ^a MS. omits na.

etassa mātā rajjam yāci, amhākaṃ pana pitā taṃ varam adatvā amhākaṃ anurakkhanatthāya aramñāvāsaṃ anujāni, so kumāro anivattitvā amhehi saddhim āgato, 'taṃ aramñe eko yakkho khādīti' vutte pi na koci saddahissati, tenāhaṃ garahābhayabbhito^b taṃ eva ānāpemi. " „Sādhu sādhu, paṇḍita, tvaṃ devadhamme ca jānāsi tesu ca vattasīti“ pasannacitto yakkho Bodhisattassa sādhukāraṃ datvā dve pi bhātaro ānetvā adāsi. Atha naṃ Bodhisatto āha: „samma, tvaṃ pubbe attanā katena pāpakammena paresaṃ maṃsalohitakhādako^c yakkho hutvā nibbatto, idāni puna pi pāpam eva karosi, idaṃ te pāpakammaṃ nirayādīhi muccituṃ na dassati, tasmā ito paṭṭhāya pāpaṃ pahāya kusalaṃ karohīti“, asakkhi ca pana naṃ dametuṃ. So taṃ yakkhaṃ dametvā tena^d saṃvihitārakkho^e tathā eva vasanto ekadivasaṃ nakkhattaṃ oloketvā pitu kālakatabhāvaṃ nātvā yakkhaṃ ādāya Bārāṇasīṃ gantvā rajjam gahetvā Canda-kumārassa oparajjam Suriya-kumārassa senāpatiṭṭhānaṃ datvā yakkhassa ramaṇīye ṭhāne āyatanam kāretvā yathā so agga-mālaṃ aggapupphaṃ aggabhataṃ ca labhati tathā akāsi. So dhammena rajjam kāretvā yathakammaṃ gato.

Satthā imaṃ dhammadesanaṃ āharitvā dassetvā saccāni pakāseṃ. Saccapariyosāne so bhikkhu sotāpattiphale patiṭṭhahi. Sammāsambuddho pi dve vatthūni kathetvā anusandhim ghatetvā jātaṃ samodhānesi: „Tadā dakarakkhaso bahubhaṇḍikabhikkhu ahosi, Suriya-kumāro Ānando, Canda-kumāro Sāriputto, jeṭṭhakabhātā Mahimsāsa-kumārō aham eva ahoṃsi ti. Devadhamma-jātakaṃ.

^b MS. garahābhayabbhito. ^c MS. maṃsalohitakhādako. ^d MS. te. ^e MS. saṃvihitarakkho.

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Errata.

- Page 27, line 17, dele: But the Commentator . . . sense as
 lapatam.
 — 27, line 25, for mahājana read mahājano.
 — 30, line 12, for Sūjāto read Sujāto.

